there are many malingerers. The legal remedy for evasion, whenever detected, is simply the extension of the term of duty. There are, to be sure, many Kurds of middle and upper-class families who, on the completion of their secondary schooling, select the not unpleasant and honorable career of an army officer.

For the people of the district the serai, with its important complement of officials, its bustling crowd during hours of business, its guards, and its four-colored ensign fluttering above from a flagpole, is the physical symbol of governmental authority. "The serai prefers this," or "the serai would never permit that," is heard in popular speech. But for many it is a place, neither of prestige nor yet of oppression, but of sorrow, for in lorries drawn up before its gateway depart the groups of recruits and prisoners bound for Erbil, and the people know that many will never return. There is always a number of women to be found outside the serai, old and young, mothers and wives, dressed in the stained, dark cloth of the countryside, and often one will raise her voice in a low-pitched lament or fall into tears. An enterprising Nestorian has set up an antique camera at one corner, and the prisoner and recruit often exchange photographs with their wives, the poorly-made prints that are so often brought out during the long months of separation.

To one side of the serai, on one of the two streets leading up into the town, is a small, square brick building

654
384
[232]

which houses the office of the government veterinarian, behind which a fenced yard usually contains one or two animals, horses or mules, under treatment. Directly behind this, across the street from a corner of the serai, is the "government" shaikhana (tea-room), a distinctive mud-brick building with a porch of tamped earth over which in summer is erected a wooden framework roofed with a thick canopy of oak leaves and branches. Beneath this arbor (in the style of a kapir, Kurdish for such a construction) are arranged a number of high wooden benches and tables, occupied for refreshment or ease during the day by those who have had business in the serai, policemen off duty, a chieftain's bodyguards, or the usual loafers.

265
654

[352]
[517]

To the other side of the serai stands a squat, cement-block building, the "communications" office wherein the post-office, telegraph, and telephone switchboard are to be found. The postmaster, in 1951 a heavy-set Chaldaean (Kaldani, a member of the Christian sect centering around Mosul), has several assistants hired from among the town-people and one or more of them is on duty day and night. While the post and the telegraph can be handled with efficiency, the telephone equipment leaves much to be desired, and to place a call to such a place as Erbil or Baghdad often requires a good deal of shouting and croaking. It follows that the operators many times suffer considerable frustration, and, unlike other government

344

205
206
655

work in building and repair, the only significant production of the carpenters is the small chest used by housewives for their goods. Almost every married woman has a collection of "treasures," clothing, jewelry, glassware, and the like, which dates from her wedding (it is, in fact, a part of her dowry, and a significant economic commodity, as it may include a sizeable sum in gold), and which is displayed on festive occasions. These goods are stored in wooden chests, sometimes covered with sheets of tin, and always brightly painted. Two shops in Rowanduz maintained by carpenters display a large number of these, and there is always a demand for them in the event of a wedding. The carpenter's tools and equipment, mattocks, hammers, planes, chisels, nails, and so on, are almost all imported from Europe or elsewhere in the Middle East. Wooden biers, and occasionally coffins, for the dead are also made by the carpenters. Smaller items of wood, such as cradles, are fashioned in the households of villagers.

The main work of the farriers and blacksmiths is the shoeing of horses, mules, and donkeys. The government veterinarian attends to the beasts of the civil service and army, but, although his services are available to the townspeople, most prefer the farriers who, in addition to their craft, are thought to be experts in curing animal diseases. The workshops of both farriers and blacksmiths, with their distinctive anvils and charcoal fires, are within the bazar, and the shoeing of a donkey